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mistakes found in the saga.—Curiously enough, all references to Holmianus (of which, to my knowledge, there exists but one edition, by Cederschiöld, Lund 1875) are wrong.

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CORRESPONDENCE

THE DEATH OF THE RED KNIGHT IN THE STORY OF PERCEVAL

Newell, in his *Legend of the Holy Grail* (p. 82), says: "The incidents of the German, Welsh, and English versions of the story [of Perceval], where they vary from the tale of Crestien also disagree with each other. . . . Minor agreements between traits of the English poem and those, for example, mentioned by Wolfram, are to be disregarded, being in every case explicable as due to a common interpretation of the data of the French original." This is one of the large statements of the school of Foerster which can be easily disproved by a close examination of the texts. One of the incidents where the variation can not be explained as Newell believes is the killing of the Red Knight.

In *Sir Perceval* (ed. Campion and Holthausen, ll. 691-2) we read that Perceval

Smote hym in at þe ee
And oute at þe nakke.

In *Peredur* (Loth's trans., *Les Mabinogion*, 1913 ed., II, 57) we read: "Il lui lanca un javelot à pointe aiguë, qui l'atteignit à l'oeil, lui sortit par la nuque et le renversa mort à l'instant."¹ In Wolfram the incident is thus concluded (*Parzival*, ed. Martin, § 155, 9-11):

durchz ouge in sneit dez gabylôt,
unt durch den nac, sô daz er tût
viel, der valscheit widersatz.

In Chrétien (ed. Potvin, ll. 2305-9) we find a notable variation from the simple statement of the versions just quoted:

Et let aler son gaverlot
Si qu'il n'entent, ne voit ne ot,
Sel fiert parmi l'uel et cervel,
Et, d'autre part le haterel,
Le sanc et la cervelle espant.

It seems highly improbable that the English, Welsh, and German narrators, in different times and places, took this account from the French and with one accord omitted the last detail. Far more probable is it that the detail is an addition by Chrétien to a narrative from which all four writers drew.

¹ Cf. Lady Guest's trans., ed. Nutt, p. 250.

Confirmation of this view is found in passages in Chrétien's *Erec* and *Yvain* where the same detail occurs though it is lacking in the corresponding Welsh stories. In *Erec* (ed. Foerster, 1890, ll. 4444-7) the slaying of the giants who held the naked captive knight is thus told:

Et fiert le promerain an l'uel
Si parmi outre le cervel
Que d'autre part le haterel
Li sans et la cervelle an saut.

The parallel passage in *Gereint* (Loth, II, 176) reads: "Alors il tira son épée, fondit sur le géant et le frappa d'un coup dur, rapide, énorme, violent, vaillant, sur le haut de la tête, si bien qu'il lui fendit la tête et le cou jusqu' aux deux épaules et l'abattit mort."²

The account of Count Limors's death (*Erec*, 4863-6) reads:

Et fiert parmi le chief le conte
Si qu'il l'escervele et esfronte
Sanz desfiance et sanz parole;
Li sans et la cervelle an vole.

This in *Gereint* (Loth, II, 178): [Gereint] "s'elança jusqu' auprès du comte et lui déchargea un coup furieux et perçant, cuisant comme le poison, vigoureux et assuré, sur le haut de la tête, si bien qu'il le fendit en deux et que l'épée entama la table."³ Yvain's killing of the Knight of the Fountain concludes in Chrétien thus (*Yvain*, ed. Foerster, 1887, 867-870):

Qu'il li ot desoz le chapel
Le chief fandus jusqu'el cervel
Si que *del cervel et del sanc*
Taint la maille del hauberc blanc.

The Welsh parallel has (Loth, II, 18): "Owein bientôt donna au chevalier un tel coup qu'il traversa la heaume, la cervelière et la ventaille et atteignit à travers la peau, la chair, et les os jusqu' à la cervelle."⁴

To these passages where we have a corresponding story without the "blood-and-brains" feature of Chrétien may be added one in *Cligés* (ed. Foerster, 1910, ll. 1941-3) containing a very similar idea:

Et cil fieremant les anchaucent
Qui les reoignent et estaucent
Et detranchent et escervellent.

Against this, as going to show that the detail which I have called an addition is Chrétien's individual touch, may be noted a passage in the *non*-Chrétien introduction to *Perceval* (ed. Potvin, ll. 703 7), where in a quite similar situation the detail is lacking:

² Cf. *id.*, p. 237.

³ Cf. *id.*, p. 239.

⁴ Cf. *id.*, p. 176.

Cil r'a Bliocadras féru
 Par deseur l'orle del escu,
 Emmi le vis, parmi le cière,
 Que par le hateriel derrière
 Parut tous li fiers de la lanca.

There are other incidents where the French text differs in a similar way from the corresponding versions mentioned above. They form, it seems to me, another link in the chain of evidence showing that Chrétien's poem can not be the "original" from which the other writers drew.

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THE ANGLO-SAXON *Juliana*

At the suggestion of Professor Strunk, I give here some titles supplementary to the bibliography in his edition of *Juliana*, 1904. Though doubtless incomplete, the list may be of use to students of the poem. The division and arrangement are those of Professor Strunk.

I. Editions

1904. W. Strunk, jr., *Juliana*, pp. xlv + 1 + 133. Boston. Reviewed in *Athenaeum*, April 29, 1905, i. 529; by G. Binz, *Englische Studien*, xxxvi. 130 (1906); by F. Holthausen, *Literaturblatt für germanische und romanische Philologie*, xxviii. col. 10-13 (1907); by R. Imelmann, *Anglia Beiblatt*, xix. 1-8 (1908).

1913. An extract, ll. 494-505, is printed in F. Klaeber's *The Later Genesis and other Old English and Old Saxon Texts relating to the Fall of Man*, p. 42. Heidelberg.

III. Translations

1906. C. W. Kennedy, *The Legend of Saint Juliana translated from the Latin of the Acta Sanctorum and the Anglo-Saxon of Cynewulf*. Princeton.

1910. C. W. Kennedy, *The Poems of Cynewulf*, pp. 129-152. London. [This volume contains a bibliography.]

IV. Language, Collation, Textual Criticism

1905. F. Klaeber, "Cynewulf's *Juliana* l. 293 f.," *Anglia Beiblatt*, xvi. 227.

1905. G. P. Krapp, "Parenthetical Exclamations in Old English Poetry," *Modern Language Notes*, xx. 36.

1906. G. P. Krapp, *Andreas and The Fates of the Apostles*, pp. lvi. lvii. Boston.

1907. M. Trautmann, "Berichtigungen, Erklärungen, und Vermutungen zu Cynewulfs Werken," *Bonner Beiträge zur Anglistik*, xxiii. 92-97, 137.